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times. I do not say that the classics will make a dull man bright, nor that a man ignorant of them may not display the highest literary or the highest practical gifts, as indeed many have done. Natural genius can over-leap all deficiencies of training. But a mastery of the literature and history of the ancient world makes every one fitter to excel than he would have been without it, for it widens the horizon, it sets standards unlike our own, it sharpens the edge of critical discrimination, it suggests new lines of constructive thought. It is no doubt more directly helpful to the lawyer or the clergyman or the statesman than it is to the engineer or the banker. But it is useful to all, for the man of affairs gains, like all others, from whatever enables him better to comprehend the world of men around him and to discern the changes that are passing on in it.

Without disparaging the grammatical and philological study of Greek and Latin, the highest value a knowledge of these languages contains seems to me to lie less in familiarity with their forms than in a grasp of ancient life and ancient thought, in an appreciation of the splendor of the poetry they contain, in a sense of what human nature was in days remote from our own. It is for all of us necessary to live for the present and the immediate future. But it is a mistake to live so entirely in the present as we are apt to do in these days, for the power of broad thinking suffers. It is not only the historian who ought to know the past, nor only the philosopher and the statesman who ought to ponder the future and endeavor to divine it by filling his mind with the best thought which the men of old have left to us.

2. FROM JAMES LOEB

Of Kuhn, Loeb & Co., New York; now retired

That a classical course is a valuable training for business life has always seemed to me a self-evident proposition. This question has been discussed often and at great length by those who are much more worthy

Review, Vol. XIV (1906), pp. 389-414; translated into German by Professor Von Arnim, of the University of Vienna, and published, with an introduction by Dr. S. Frankfurter, under the title "Der Wert des Humanismus, insbesondere der klassischen Studien als Vorbereitung für das Studium der Medizin und der Ingenieurkunde vom Standpunkt der Berufe" (4. Heft, Mitteilungen des Vereins der Freunde des humanistischen Gymnasiums, Vienna and Leipzig, 1907).

II. "The Value of Humanistic Studies as a Preparation for the Study of Law." *School Review*, Vol. XV (1907), pp. 409-35.

III. "The Value of Humanistic, Particularly Classical, Studies as a Preparation for the Study of Theology, from the Point of View of the Profession." *School Review*, Vol. XVI (1908), pp. 370-96, 533-37, and 561-79.

A few reprints of Nos. II and III are still to be had; requests (inclosing two-cent stamps) should be addressed to Secretary Jocelyn. The reprints of No. I are exhausted.

of a hearing than I am. If I depart from the habit of years, and venture to send a message to your learned assembly, it is primarily owing to repeated urging. I find my only warrant for so doing in the thought that my personal experience at Harvard University, in business, and now, last but not best, in the pursuit of *res dulciores et humaniores*, gives me a certain perspective that may not be without some interest to the Conference.

It would be a waste of your time and of my energy, were I to try to plead the cause of the Classics. America does not stand alone in its decreasing attention to Greek and Latin. Schoolmasters and university professors in England, France, and Germany make the same complaint. We must not close our eyes to the fact that the prevalent methods of teaching classical literature are largely to blame for this decrease. The dry, pedantic insistence on grammatical and syntactical detail, so usual in high school and university, has driven many a student out of the fold. It is asking too much of even a well-disciplined lad to read *Prometheus* or *Antigone* in this spirit. His eyes must be opened to the human values and to the aesthetic charm of ancient literature; and for this the teacher is often too incapable or too unwilling. I am confident that the younger generation of teachers, who are now coming into their own, and who have "tasted the dragon's blood" in Greece or in Italy, will inject new life into their subjects, or rather, that they will understand how to show forth to their hearers that eternal life and beauty of the Classics which is so often buried under mountains of dry philology.

In an age like ours, where ambitious youth no longer treads the cloistered walk, where "Make Money," "Win Success," "Out-do Croesus" are written in large letters on the blackboard of school, college, and university, usurping the place of the *γνώθι σαυρόν* how can we expect people to find *value* in Homer or Euripides, in Caesar or Catullus?

Success, written with the dollar sign, instead of with the commoner, but more harmless sibilant, is the shibboleth of our day. In his last year's Phi Beta Kappa oration President Woodrow Wilson, of Princeton, said:

Is it not time we stopped asking indulgence for learning and proclaimed its sovereignty? Is it not time that we reminded the college men of this country that they have no right to any distinctive place in any community unless they can show it by intellectual achievement? that if a university is a place for distinction at all, it must be distinguished by conquest of mind?

Splendid! But what does the average undergraduate think of such words as these? "Stuff and nonsense; very pretty in theory, but how do they apply to my case—to me, who want to make a *Success* of my life?"

We have made the path of education too smooth; our young men and women rush over it on the soft cushions of hurrying automobiles. They are no longer forced to face that healthy struggle for knowledge that wearies the body, but refreshes the mind. Why, there are colleges and universities in our land where "original research" is recommended to young

people as a profitable pastime before they know what a bibliography looks like. Most things can be popularized; original research cannot.

Some time ago I had the pleasure of a visit from a quite recent graduate of one of the largest New England universities, who is now taking a classical course at Oxford. This young man, who had distinguished himself on the football field as well as in the classroom, was thought worthy of an appointment to a Rhodes Scholarship. He means to study theology and ultimately to return home as a teacher. Just now classics are his chief pursuit. Our talk happened to drift to an incident in modern history. "Oh," said my young friend, "I know nothing at all of modern history." With the same engaging candor and honesty he protested his complete ignorance of mediaeval history. To my timid suggestion that life at Oxford and the long vacations would give him ample time to make up this regrettable lacuna in his education he archly replied, "Oh, I do not need to know anything about history, because I shall never have to teach it"—Q.D.V.!

The degree of A.B. has been so far cheapened that the graduate of twenty-five years ago reluctantly admits the graduate of today into his intellectual companionship. The elective system has overshot its mark and a decided reaction must soon set in, if we mean to uphold the respectability of a university degree. It may be good business to encourage young men to take their A.B. in three years, but it is bad pedagogics.

The constant and growing abuse of a free choice of subjects is slowly but surely removing the props of solid intellectual achievement. "The distinction that can be gained only by conquest of mind"—to cite President Wilson's well-chosen words once more—is predicated on a much more thorough *general* education than the American undergraduate brings to college. Too much and, above all, too early "specialization" is a great obstacle to his acquiring that broader and fairer culture of two or three generations ago. Conversation among men, and between men and women, is steadily losing those finer qualities which make an exchange of ideas profitable and uplifting. With the absence of respect for authority, which characterizes the youths of today, we are fast losing that respect for the dignity of our own work which alone can give that work real and lasting value. The foolish attempt to keep abreast of the so-called literature of the day, of those morbid, pseudo-psychological novels, the prying and indelicate memoirs—to say nothing of the even more pernicious products of untutored writers—would be impossible, were the taste of our growing youths and maidens formed by a proper study of Greek and Latin literature, the Bible, and the classics of our own and other languages. The applause bestowed on the decadent drama, the vulgar comedy, the immoral and dirty play would turn into hisses, were the audience better acquainted with the works of Aeschylus and Sophocles. Those old tragedies served a great moral purpose by focusing motives and lime-lighting consequences. I venture

to say that the low ebb of our public and business ethics is due, among other things, to the absence of that fear of consequences which the better acquaintance with the dreaded *Moîpa* of the ancients would necessarily beget in our consciousness. And much of what I have said applies to conditions in Europe as well as at home—in lesser degree, however, because Europe's mighty cultural inheritance still serves as a bulwark against the encroachment of these evils.

A thorough groundwork in the fundamentals of real culture, followed by a rigid training in the severer discipline of honest original research, of some sort, is the *sine qua non* of every successful life. Whether that life be devoted to science or letters, to theology or business, matters not. That an intimate acquaintance with Greek and Roman literature is among those fundamentals of real culture need hardly be urged here.

Business cannot be taught theoretically. The real school for business is business itself—the railway shop, the store, the factory, or the bank. "Business colleges," good, bad, or indifferent, abound in our country, and recently Harvard and other universities have thought fit to establish "Schools of Business Administration" and what-not else of the same character. A regrettable misconception—I am bold enough to say it—of the true functions of a university. We need ideals in our country. Shall we print the dollar sign on our Bachelor's degrees and flatter their holders into the vain belief that they are better equipped for money-earning because they have spent less time in learning lessons that mean vastly more for the *inner* life?

I have still to learn of the young man, whose theoretical knowledge of bookkeeping and finance and international exchange secured him better pay, or a position of greater trust, than that given the lad from the public school. A level-headed college graduate is better worth his pay than a fellow who comes from a business college with his head full of dummy exchange operations and make-believe entries on a ledger.

An old friend of mine, who fought in the Civil War, and who still clings fondly to the high-protection fallacy, once said to me, when I had just entered business in 1888, "My dear boy, you know more in theory today than you are likely ever to know in practice." My young graduate pride rebelled at this, but 13 years' experience in very active affairs taught me that the time spent at Harvard studying history of finance, political economy, and international law might as well have been devoted to the classics for all the *practical* value I got out of those worldlier pursuits. Especially would I warn young aspirants for business honors against too close application to political economy. That man is born lazy and selfish, and only works because he must earn his bread, is a painful truth which hardly calls for elaborate discussion or elucidation.

The great and legitimate aim of a business man is to make money, to provide for himself and his family such luxuries and comforts as his taste

and social standing demand. But when a man has reached the goal of his desires, when he has made his pile and wants to enjoy it, then comes the time for the making of the real and only *balance sheet*. Then he must ask himself, "What are my resources, now that I have everything that money can buy? What are my spiritual and intellectual assets? How can I best spend what is left to me of life?" Lucky is the man whose early training fits him for something more than the golf-field, or the tennis-court, and for something better than the gaming-table when his days of business activity are over. He can taste the gentler pleasures that await him in his study and by the blazing hearth-fire. His Sophocles or his Horace or his Catullus will make the winter of life seem like its early spring when the greatest struggle he knew was with the elusive rules of grammar and syntax. This busy world of ours cannot stop: it will always whirl and rush and hustle. But some of us—and the more the better—must learn that on one side of the rushing stream of life lie the peaceful backwaters, in which the clouds and the sun, the shrubs and the birds of the air appear reflected in their true, undistorted image, gently floating in the limpid pool of reverie.

3. FROM WILLIAM SLOANE

President of W. and J. Sloane, New York

An education is a large asset for any man, whatever his calling. His equipment for a life-work is that much better, and I, for one, think that an education, and preferably a classical education, is a distinct advantage to a business man, and will prove to be so in increasing measure as he rises to positions of responsibility and influence in his business or elsewhere. A wider horizon means greater ability to see through complex situations, to understand motives, to measure men; to say nothing of the more intelligent interest in those outside matters which increase general culture in the community, in the state, and in the nation.

An American man of affairs is hardly in the same category with the old-world shopkeeper. He must be well prepared to serve his day and generation in a great variety of ways. He may be called from the counter to the cabinet. The only limitations to success in America are those of capacity. But the great trouble with us is that we are forever looking for the short cut. This characteristic has caused a lack of thoroughness in our educational system which is unfortunate. If a man can skim over history and economics, and a modern language or two, and secure a college degree, he is ill prepared to perform the drudgery of an apprenticeship in business, which after all constitutes the only basis on which to build. I believe that the slow processes of translation of the Classics (which in my opinion should be compulsory in the academic course for a B.A. degree) make good training for the boy who has chosen a business career. This is